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1644

William Penn

1944

Three Centuries with William Penn

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For October 22—Education with or without Religion?

(Deuteronomy 6:4-9; Proverbs 9:10;
Matthew 7:7-12; Luke 6:39-45;
II Timothy 2:15)

EDUCATION PLUS

"Beloved, now are we the sons of God and it doth not yet appear what we shall be." To understand life and live in harmony with God's laws and discover the truths which he has written into the universe; to become more conscious of God and his working in the world and so develop a life that ripens and becomes full and fruitful with the years—that would seem to be the true purpose of life and education. There is no dividing of life into compartments—part secular, part religious—and an education designed only for a mastery of this life must in the end fail, no matter how successfully it may seem to tide us over for a few years.

In their attempt to free the church from state domination our Fathers failed to understand the wholeness of man. They endeavored to make his religious life something separate and apart from his political and economic life.

As a result of this error we find western civilization being mutilated by its highly developed machine of materialism and technology, with its little sense of values, because the soul is living in the darkness of ignorance, and arrested development.

The sooner we come to see that a man's religion is the way he relates himself to the universe, both material and spiritual, the sooner we shall provide the means for religious education for our youth. How little we know about the power of love, forgiveness, aggressive good will, practiced by a nation. It is with shame that the West with all her boasted knowledge of power is forced to look to the East to see a man weighing little more than one hundred pounds, slowly but surely winning over the military forces of a great empire. Long and tedious has been the task of educating the masses in the use of this powerful weapon, but once they get their stride, no power on earth can defeat them.

True education is seeking for truth in all areas, that the truth may set us free.

All of life takes on significance as it is approached in this way. Our lives can only be the expression of what we are and if we are to fulfil our destiny as sons of God, it must be through a transforming process wherein all things are made new and our lives are more and more possessed of God's spirit and things that are not become as though they were.

The acquiring of facts is not enough. We may understand all mysteries, have all knowledge and yet if we fail to know through experience, the right attitudes, our learning is in vain.

The world finds itself in a terrible ditch of bloodshed simply because the blind have been leading the blind. As long as any man claims that he knows all the answers and insists that he alone is capable of leading the ignorant people, he proves himself to be ignorant of the wisdom which comes from above, and utterly incapable of true leadership.

Questions:

Is religion caught or taught?

Is divine wisdom available to all men?

How does the Golden Rule embrace all the law and the prophets?

Does any man ever get all the splinters out of his own eye?

P. M. T.

For October 29—The Purpose in Disciplined Living

(Psalm 4:5-8; Romans 12:1-2; 13:12-14;
Luke 4:4; John 6:35)

CHRISTIAN MOTIVES

The great Christian leaders of all ages have always been like Jesus in one particular—they always made their appeal for conduct at the highest court—where the final decisions are made—at the seat of affection. No man can storm this citadel and take it by force. When it surrenders it is always voluntary. This is the stronghold we are admonished to keep with all diligence for out of it are the issues of life.

For a hundred reasons men may conform to the demands of society which eventuate in death but life issues from the holy of holies where God would have his dwelling place. It would seem that man has the power to determine

the set of his affections whether it shall be on things above or things below.

Christian leaders, who are wise, know that any conduct which is contrary to this central love, however noble it may appear to be, makes for insincerity and confusion. It is not enough to say, "Love God and do his will." Most people know that is what they ought to do but they remain helpless in the power of another love. Even though they know it would be to their own advantage yet they are unable to comply with the requirement.

Now the task of the evangelist becomes clear. He must make God or good so desirable and lovely that the convert will come to say, "My Lord and My God." Word pictures of the life and death of Jesus are helpful but the seeker needs to understand that every noble aspiration he has is God seeking him. It is the impartation of divine love that works the transformation in a man's motives. It is this constant purification of man's purposes at the source that is his credential for growth and sainthood.

CHRISTIAN SERVICE

Esther Balderston Jones in her lesson, "The Way of Human Service" found in the *Penn Adult Quarterly*, has clearly shown how this indwelling love of God eventuates in service. There is no other way to explain the good done by people like Elizabeth Fry, John Woolman and thousands of their kind. There is no conflict between faith and works for they are the two sides of the same coin. One is not enough being alone.

When we observe the intrepid faith of some of the earlier leaders, lacking in equipment and outward preparation as many of them were, and see the far-reaching results of their missions, we know that there was an inner preparation and a wisdom not their own that galvanized them into action. A God-controlled life must necessarily be a life of action though it may be lived quietly. It is a life made sensitive to the needs and wrongs about them—near or far. The Friends caught the real spirit of the gospel in holding that all are ministers unto God—that all are sent—that we must not have a passive laity who are alone content to be ministered to, but a people quickened and made alive to their high calling of ministry.

Questions:

Does commitment to God necessarily take us out of our present environment?

Is it possible of ourselves to carry on this ministry?

Will God make use of any committed life?

P. M. T.

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William Penn—the Seer-Statesman

As Appraised by Three Centuries

1644—October 24—1944

WILLIAM PENN is a man of mystery. He cannot be explained adequately by his family background. There was little on the paternal side to explain Penn as the man of peace. There was little on the maternal side to foregleam him as the serious-minded man of affairs which he came to be. There was little on either side or in his boyhood environment to prepare him for the lonely spiritual frontier on which he lived so valiantly. Penn was like a mutation from the parent stock—one who rooted in some mysterious way into the family line, but gathered out of its complex the strains of true greatness of spirit and wove them into one strong fabric of personality.

As a young man, he was a friend of royalty. Opportunities lay before him which might have given him that sterile greatness which men so ardently seek. From all of this favor of Kings and princes, he turned to stand at last with the despised Quakers. Far from royal favor, he shared their lot in prison, "wearying out the malice" of his persecutors. The inner citadel of his soul could not be conquered. It never fell to "the enemy." It was in prison in London that he wrote his best known essay, *No Cross No Crown*. Back of him lay the broken ties of his parental home, the wrecked opportunities for popularity and prestige.

FOR HOLY EXPERIMENTATION

Against these he had chosen a new frontier. Henceforth he was to be the pioneer—the spiritual frontiersman. But he was not caught in a mental minority complex. Rather he was like Abraham seeking a city whose builder and maker is God. Following this lure he stood at last on the edge of an Ameri-

can wilderness to venture the building of the good community out of a primeval forest, some tribes of aborigines and a band of dissenters. It was an earnest of the Kingdom of God, a "Holy Experiment." It was magnificent audacity.

The study of his life at the end of three centuries poses before us an interesting study of the qualities which make up the idealist and the practical man. The seer and the statesman were united in him. It would be unusual to find those qualities of mind and spirit equally apparent in any personality. Probably they were not equally weighted in the personality of Penn. He seems to have been more the seer and somewhat less the statesman. While one has only admiration for the clear dream that he held, it must be recognized that his judgment of men was not always keen. He was the optimist without enough awareness of the practical aspect of the problems involved. His trust in human responsiveness was not always well placed. In the environment with which Penn worked, there were subtle social forces which that generation was little prepared to understand.

But if that is true, it is not Penn that is judged. It is our laggard civilization which is thrown in bold relief against the background of the vision that was Pennsylvania. We need prophets today who are ready to follow him, but society is not yet holy enough to welcome holy experiments. We are immature, unimaginative, lacking the spirit of social invention. The habits of a moribund society hold us in a death clutch. A static selfishness claims our little patterns or systems of "civilization" until they collapse. As necessity is the mother of invention in mechanics so it is in social systems; we carry on with our creaking, machinery, refusing to make replacements, fearful

of the new and untried, until the old machine completely breaks down and the result is revolution. Revolution, when instead we might have had change by a quiet growth!

The attitude of well motivated, highly intelligent experiment, that works toward the aim of human welfare and that accepts the risk of failure as a necessary attendant, is needed. It would save society much of the major breakdowns which we suffer in the form of wars and depressions. But the moment that government or any other group starts such experimentation, the mass reaction is the cry, "Communism." Some other convenient epithet may be hurled. Masses of people, fearful of the slower changes that might come in experimental ways, take up the cry and the stage is set for the old lines of the *status quo*, and the ultimate breakdown of our way of life. There is danger that we laud Penn today and his holy experiment while we steadfastly resist the very spirit that made him great. We may again build the tomb of this prophet and at the same time destroy his spiritual offspring. To praise a prophet may be a subtle though convenient way to avoid the cost of following him.

FOR THE DEEPER STATESMANSHIP

William Penn stands in judgment over this generation. Though in the immediate sense he may not have been sufficiently practical, in the long view and by principle he was the statesman. Was it not Gladstone who said that it was the business of statesmen to know what God will be doing through the next fifty years! Penn knew what God was doing, whether or

not he was able to incorporate His will into the intricate relations of human affairs.

It would be untrue to assume that Penn became the personality that he was by the accident of birth alone. One cannot explain the choice that Penn made, aside from religion, and more specifically without Thomas Loe. It was in the Quaker Meeting held by invitation of William's father, Admiral Penn, that this apostle of the Quaker way of life caught the young impressionable mind of William Penn, so that he eventually became a new person. When finally he came to the new world, it was not as an adventurer only, but as a man concerned that his experiment should be *holy*. Penn therefore is not understood unless he is seen as a Quaker, or more fundamentally as a man of God.

We need the seer again today. The politician, the social engineer, or even the statesman is not enough. The social technician alone cannot save us. If we do not know what God is wanting for our century, if there is no understanding of a universal will underflowing our troubled days, if the love of man because he is man does not catch our imagination, we shall end in a maze of frustration and divide our century into war periods separated only by armistices and depressions. We have yet to realize how deeply practical is the seer—the man of God. Our contrivances for a stable world are breaking down. We have not sensed the sure foundations of the Kingdom of God. Statesmen and the social experts are important, but another must join us at our council table if we are to be saved. Make haste, O man of God, lest we perish!—E. T. E.

William Penn

Born to the easy grace of spacious ways—
 Riches, and culture, and the plus of fate—
 He was no corbel anguished with earth's weight,
 But heaven's high architrave. Mid power and praise
 He might have loomed above man's hungry days
 In sterile grandeur which the world calls great:
 But Heaven within him urged a fairer State—
 And when God summons the high heart obeys.
 This world's best light is darkness: so he sought
 The Inner Light by which alone we live:
 The sword and septer are but ghosts of dream!
 Drastic for peace and brotherhood, he bought
 Broad New World forests where free men might give
 The earth to God, receiving Heaven's Gleam.

E. MERRILL ROOT.

Fragment

From the Prologue to Pennsylvania

The promised land lies inward. Even now
 Your hidden self will rise and, all-triumphant,
 Find every passing moment amply filled
 With the eternal life. Seize then the thought
 Of joy beyond all joys, of strength enduring.
 The great beatitudes, so well proclaimed
 In countless images, by countless prophets,
 Are yours to apprehend and yours to hold.
 There is no higher mark and miracle
 Than this: to see the same old earth and sky
 With newer, brighter, quite transfigured eyes;
 To pierce the solid cover of one's night,
 Cast off the twilight, and salute the day.

GERHARD FRIEDRICH.

William Penn

Apostle of Liberty and Human Rights

By Rufus M. Jones

WILLIAM Penn, whose three hundredth year we are celebrating, is without doubt in the public mind the most distinguished Quaker that has ever lived. George Fox, as the founder of Quakerism, as a spiritual prophet, as a creative leader in the later stages of the Reformation, and as an outstanding personality, is a unique figure in religious history. His place in the bead-roll of religious leaders is secure. William Penn himself said of Fox, "Many sons have done virtuously in this day; but, *dear George*, thou excellest them all." John Woolman, next to George Fox in spiritual succession, is the most consummately beautiful Quaker saint, and one of the most effective in moral effort of all Quakers in the long list. He, again, occupies a unique place and no man can take his crown.

But William Penn has built his life and his conception of freedom into the inmost structure of a great Commonwealth, like the pillar in the temple, to go no more out. He is, I think, the greatest colonial founder in the distinguished line of the builders of American colonies—those builders, as Lowell put it, "with empires in their brains." Penn was not inclined to boast and he was speaking humbly and truly when he said: "I must without vanity say, I have led the greatest colony into America that ever a man did upon private credit, and the most prosperous beginnings that were ever in it (in other words, in America) are to be found among us." He has two Colonies to his credit, not only Pennsylvania, but West Jersey as well. If we are talking of distinction in the making of history, William Penn is plainly the leading Quaker of them all.

He was by the bent of his spirit and the inmost trend of his disposition being unconsciously prepared to become a Quaker, even when his outward life and his family inheritance made such an event seem most improbable. He was the son of a great admiral. He was nurtured in the atmosphere of warfare and battles. He himself wore armor, carried a sword, lived in an Irish castle and knew how to fight. But, like Saul of Tarsus, he was throughout his youthful years almost continually "kicking against the goad," forming all the time an inward spirit that did not gear with the outward course of his life. When he was twelve years old, alone in his room, he had such an overwhelming sense of divine invasion that not only his own soul, but the room itself, seemed to be filled with holy light, and though he made no vows, vows were then made for him, that he henceforth should be a dedicated spirit.

I

The next year, when he was thirteen, Thomas Loe of Oxford, who was to be the instrument in making William Penn "another man," came for the first time into his life. Strangely enough Admiral Penn invited Thomas Loe, then on a religious visit to Ireland, to hold a Quaker Meeting in his castle, Macroom Castle. It was a memorable occasion, and it brought to the thirteen year old boy a fresh sense of the living Presence. What he never forgot were the tears running down his father's face, as Thomas Loe spoke, and the loud sobbing of Jack, their colored servant.

The year of the Restoration he entered Oxford, from which he was expelled two years later. While Oxford

probably did not bring him any nearer Quakerism as such, it loosened his hold on the forms and customs of the Church, carried him strongly toward independency, and deepened his sense of the importance of personal religion. He wrote later of this period, "I never had any other religion than *what I felt*." He absented himself from the required chapel and met in his room with like-minded youth for prayer and for the cultivation of inward religion. He was expelled not because he had too little religion, but because he had too much of the type that did not fit the existing models. He exhibited a tendency towards "rebellion."

His two years in the Huguenot College at Saumur in France, formed an epoch of transformation in his life. Here he came powerfully under the influence of a great teacher, admirably suited for the formative work on this youth's soul. It was Moise Amyraut, an expert in soul-wisdom. Amyraut, though a professor in a Calvinist Huguenot College, was a liberal of remarkable breadth and depth of life. He reveals in his thought many of the views of the spiritual reformers of the sixteenth century.

He had broken with Calvinist theories of foreordination and was a champion of moral liberty and religious freedom, based solidly on the guidance of individual conscience. He held profound views of the scope and importance of the Inward Light, and he believed that the laws of God are written, not with ink but by the Spirit, in the souls of men. Like the spiritual reformers, he was opposed to war, and believed that love was the greatest force in the universe. He also preferred, as they did, the invisible Church to the visible one, and inward religion to outward systems. This then was the Gamaliel who without knowing it was preparing William Penn to become a Quaker.

II

Thomas Loe in 1667, in a meeting in Cork, carried this spiritual traveler to the decisive stage of his inward journey. He went to the Quaker Meeting in Cork, a man of the world, clad in stylish apparel, with a plumed hat and a sword at his belt; he came away a Quaker. Thomas Loe had said in an impressive way: "There is a faith that overcomes the world and there is a faith that is overcome by the world." It reached the quick in this prepared spirit. The die was cast then and there. Tears came from his eyes and a Voice seemed to say in him, "Stand on thy feet," and he rose to give "the testimony of his tears." From this hour he was "another man" and had made his landing for a new career. This is one of the most significant dates in the entire history of Quakerism. Henceforth to this changed man, "All the glory of the World was as a Bubble." And he could say quite truly, "No sooner was I turned unto the true Shining Light, but I found it to be *that which from my childhood had visited me*, tho' I distinctly knew it not."

The step he had taken was a tremendously costly one. He was to learn in a very hard school of life that the road he had chosen was in a deep sense the way of the Cross. He risked on this venture not only his life; he risked, besides, the stern disapproval of his father and the prospect

of a great career. But he clearly counted the cost, was ready to "retire from the noise and clatter of tempting visibles," and to take joyously whatever suffering was involved in his choice of the issues of life. "Thou mayest tell the Bishop"—the Bishop of London who put him in the Tower without trial—"that my prison shall be my grave *before I will budge a jot*; for I owe my conscience to no mortal man." And again he wrote: "No human edict can possibly deprive us of God's glorious presence who is able to make the dimmest prisons so many receptacles of pleasure and whose heavenly fellowship doth unspeakably replenish our solitary souls with divine consolation." "The Christian convent and monastery," he wrote on another occasion, "are within, where the soul is encloistered from sin. And this religious house the true followers of Christ carry about with them." That was the triumphant note that in the end outwared all oppression and gave Quakerism its tremendous birth-power.

William Penn became, almost from the date of his valiant decision, one of the leading interpreters, both by voice and pen, of the Quaker faith. He was in many respects the best prepared in mind and spirit of all the early Quaker interpreters, for he had been trained more completely than any other member of the group in the rich liberal background body of ideas out of which Quakerism sprang. His thought was impregnated with the great truths of the Greek Fathers of the Church. At his best—which was not always the case with his writings—he possessed a unique style of expression, and for the most part he was interpreting what he himself had vividly experienced. His style rises to its highest range in his *Rise and Progress of the Quakers*; in *Some Fruits of Solitude* and in the high spots in *No Cross no Crown*, which is one of the most important interpretations of Quakerism which the founders produced, and undoubtedly the one most widely read of all that have ever been written.*

III

But I am not primarily concerned in this Essay with William Penn the Quaker preacher and writer, or with him as the interpreter of the Quaker faith, though he is undoubtedly one of the pillar apostles of that faith. I am rather concerned to present him as the founder of one of the greatest colonial commonwealths out of which our nation came to birth, and as one of the greatest advocates and interpreters of intellectual and political freedom, the supremacy of spirit, and enfranchisement from all forms of tyranny and oppression, in the modern world. It is, however, important to note in passing that his demand for the freedom of the mind, for purity in morals and for political enfranchisement sprang out of a profound religious principle.

Penn's Quakerism is as much in evidence in his "Frame of Government" and in the basic principles of his "Holy Experiment" as in his Quaker sermons, or in his religious treatises. Penn always held, as all Quakers did, that it is instinctively natural for man to turn to God for life and light and guidance, and that the divine Voice in the soul must be fearlessly obeyed. You do not cautiously figure out the chances of personal aggrandizement that may come to you. You heed "the sure word of prophecy" within the soul, and you act without fear and with a manly heart. It was that unswerving attitude of spirit that produced the energy of mind and character, the moral drive and sagacity,

the *élan* of spiritual enthusiasm, which produced this spiritual revolution in the seventeenth century, of which Penn was a shining apostle.

There is no doubt that George Fox and Josiah Coale had much influence in preparing William Penn's mind for his Quaker experiment in America. They had both traveled widely along the Atlantic sea-board. They had both been deeply interested in securing a tract of land from the Susquehanna Indians for a Quaker retreat in the region that became Pennsylvania, and they both had long conferences with William Penn.* Penn held in his hand the extraordinary chance of realizing the dreams of his two friends. He may have vaguely had the dream himself. He wrote in 1681 of having had "an opening of joy as to these parts," at Oxford twenty years earlier.

That could hardly have been more than a boyish dream, like Coleridge's "Pantisocracy" on the Susquehanna. But Josiah Coale, and later George Fox on his return from America in 1673, gave definiteness and concrete filling to the inchoate dream. Fortunately the English Crown owed William Penn, representing his father's estate, sixteen thousand pounds and in a happy moment Penn asked Charles II to pay the debt by giving him a grant of unoccupied land in the middle section of America. And in an equally happy moment the King granted the request on a lordly scale. It was a huge and generous keystone slice of America for a debt of sixteen thousand pounds. It was given as a beautiful bride in the long veil of her forests to the fond embrace of this adventurous Quaker lover.

William Penn was fortunately able to try out his prentice hand in framing principles of government for West Jersey before the weightier task of his Holy Experiment confronted him. In 1675, through financial transactions, the ownership of the Province of West Jersey fell to a group of Quakers, of whom Penn was the most important person and the chance came here to the Quakers to frame a system of government, or fundamental "Concessions," for the first settlers.

"We lay," these "Concessions" stated in noble words, "*a foundation for after ages to understand their liberty as Christians and as men, that they may not be brought into bondage, but by their own consent; for we put the power in the People.*" That is one of the earliest complete statements of the principle of government of the people, for the people, by the people, and it is worthy of the fine spirit of that martyr to liberty, Algernon Sidney, who was one of the sources of Penn's inspiration.

The fundamental laws of this "Charter of Liberty" provided that, "No man, nor number of men, shall have power over conscience; No person shall at any time, in any ways, or on any pretence, be called in question, or in the least punished or hurt for opinion in religion; the general assembly shall be chosen by ballot box; all and every person in the province shall *by the help of the Lord and these fundamentals be free from oppression and slavery*; no man shall be imprisoned for debt; liberty of conscience in matters of faith and worship towards God shall be granted to all and none shall be rendered 'uncapable' of office in respect of their faith and worship." That was a brave beginning, but it was only a beginning.

George Fox, ever watchful over beginnings, sent out one of his unique Epistles: "Friends that are gone to make plantations in America, keep the plantations in your hearts

*William Penn's collected writings (London, 1726) fill two huge volumes and even so they do not contain his complete literary output.

*Josiah Coale deserves to have his story told at fuller length than has yet been done.

that your own vines and lilies be not hurt. You that are governors and judges, you should be eyes to the blind, feet to the lame, and fathers to the poor."

For a brief period both halves of New Jersey—East and West Jersey—were owned by Quakers. Robert Barclay of Ury in Scotland was appointed titular Governor of the Province and George Keith, a stormy petrel Quaker, became its Surveyor General. The Quakers in this period were governing the Colony of Rhode Island, and that famous Quaker statesman, John Archdale, was a little later to become Governor of the united Colonies of North and South Carolina.

IV

We must turn now to look at the greater experiment on the west of the Delaware River. In April 1681, before sailing for America, Penn wrote to the scattered settlers in the limits of his Province to inform them that they need not be troubled by his coming as Proprietor, for, he said, "You shall be governed by laws of your own making and live a free, and if you will, a sober and industrious people. I shall not usurp the right of any, or oppress his person."

After a long passage, marked by many deaths at sea, William Penn arrived in his Province, the 27th of October, in the ship *Welcome*. Before sailing he had expressed his faith in a noble message as follows: "There is a great God and Power which hath made the world and all things therein, to whom you and I and all people owe their being and their well-being. This great God has written His law in our hearts, by which we are taught and commanded to love one another and to do good to one another." It sounds like a distant memory of Moise Amyraut, his old teacher, but it was in the deepest sense his own faith.

He was conscious, as he was drafting his Frame of Government for a Holy Experiment, that he was a trustee for posterity, and that he was planning a free colony for all mankind. "God," he declared, "will bless my country and *make it the seed of a nation*," which indeed came to pass. "For the matters of liberty," the great document said, "I purpose that which is extraordinary, to leave myself and successors no power of doing mischief, that the will of one man may not hinder the good of a whole country." "Any government is free to the people under it, where the laws rule, and the people are a party to these laws." "Governments rather depend upon men than men upon governments. Let men be good and the government cannot be bad; if it be ill they will cure it." "Holy Experiment" was the right word for this noble adventure in nation-building.

Penn felt, as he drafted his document of liberty, that "God in His everlasting kindness" was guiding his mind and hand. He was as truly and completely the instrument of divine guidance in the creation of a Charter of Liberty for a new nation as ever he had been when he rose to speak in a Quaker assembly, for he always maintained the principle that "God discovers Himself" to the sincere, seeking soul. All battles are lost or won in the hearts and minds of men and there is no wisdom superior to this brave old faith that God works within the soul of man.

The moral energy that comes from it is the highest level power known to man. And William Penn, giving to the people the liberty he had been asking England for in vain, is a notable instance in the sphere of government of an inwardly guided Quaker. I wish he had had more successors in this sphere of creative leadership. We can hand back to him the words he wrote of Fox: "Many sons have done virtuously but, *dear William*, thou excellest them all!"

Penn's fundamental principle goes far beyond "tolerations." He is a proponent for a basic liberty of thought and speech and action. For him liberty of thought and conscience is the most sacred and sovereign right of man. To interfere with that is an invasion of the divine prerogative of the soul. He has complete confidence that man's mind, open to God, is a living source of truth, and that in the long run—the run is longer than Penn realized—truth, backed by the Eternal Nature of Things, will conquer error.

William Penn's sincere, open and generous relations with the native races—the people of color—is one of the noblest features of this essentially good man. It was not merely that he bought their land before he occupied it. That had been done before by other colonists, though, for the honor of truth, it must be said that none of them paid an honest or significant price for what they were taking. What happened under the elm tree at Shackamaxon by the Delaware was something more important than a purchase. It was a complete and utterly sincere pledge of friendship and brotherhood. It was a recognition in action of the central Quaker principle that all men of all colors have divine rights as potential children of God.

"We meet," Penn said in fatherly fashion to these Algonquin men of the forest, "on the broad pathway of good faith and good will. No advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain; for *that* the rains might rust, or a falling tree might break. We are the same as if one man's body were to be divided into two parts—[Plato's ancient figure]—we are all one flesh and blood." Nobody has ever surpassed that expression of the unity of mankind. It is no wonder these untrained red men responded: "We will live in love with William Penn and his children as long as the moon and the sun shall endure." If that method had prevailed across the world we should now have a different human situation.

V

William Penn's life was built on the lines of great principles. It is the most notable instance in history of a Quaker valiantly making an experiment on a large scale in the seething affairs of public life of the central Quaker principles, taken in all seriousness as a practical way of action. But, like Moses who died frustrated in full sight of his goal, William Penn, by a series of contingencies in historical affairs in Europe, was never left free—he had only two short periods in Pennsylvania—to work out his ideals in person.

He experienced a succession of frustrations, which need not be reviewed here. He was not always wise in the maelstrom in which he often found his course to lie. But he was always high-minded, always a man of faith and he was always actuated by lofty moral principles and high ideals, and his supremely great contribution to liberty and the inalienable rights of man is his viewless monument for the ages.

Isaac Morris said the right word about him when he was in the midst of his frustrations: "The more he is pressed the more he rises. He seems of a spirit fit to bear and to rub through difficulties; and *after all his foundation remains*." Yes, his "foundation" stood the test of all the storms that stormy time produced.

The Statesmanship of William Penn

By Harlow Lindley

THERE has been growing for some time, and is felt with unusual keenness just now, a need for wise and really statesmanlike leadership. In the planting of the colony of Pennsylvania, we have set before us a theory of statesmanship with which the world was not familiar and an application of it that was, to say the least, unique in the history of European colonization. The era just preceding had been one of great awakening and the human mind had revolted against the various forms of tyranny that had been crushing, repressing, or impeding the progress of institutional development. The only practical solution for this seemed to be for a migration to some unoccupied and more congenial field, and this was made possible by the opening of the western world to colonization.

I.

A number of causes combined to lead William Penn to plan the planting of a colony in the New World. First, the persecution of the Quakers, of which he had his full share, having been many times thrust into filthy, ill-kept prisons, conducted on the principle of vindictiveness. Second, his personal knowledge that the governments of Europe were founded, for the most part, in fraud upon human rights, and sustained by contrivances calculated to degrade the many for the elevation of the few, and that mankind was spellbound by imposture and oppression. This knowledge led him to desire to found a government in justice, where he could put to the test the principles of his beloved Quakerism. Third, he saw the impossibility of any attempt at such an experiment under the inveterate old systems of Europe, even of his own country, which, next to Holland, was the freest in the world. Fourth, the king's indebtedness to his father compelled him to pay the debt to Penn with a grant of land.

Penn believed that he had a providential call to make what he was wont to call the "Holy Experiment" of applying the universal principles of rational freedom, the doctrine of the "Inner Light," in a community where all the institutions of society might be penetrated, permeated and unified by this sovereign principle of freedom. It was conceived in the exalted desire to prove to the world that the principles of the Gospel could organize a successful state; it was executed with the deliberate purpose to give all classes of men and all the institutions of society equal opportunities.

There is little doubt that the grant

made by Charles II, and the charter accompanying it, were mainly in terms dictated by Penn himself. We know that James I and Charles I made grants in that way. At any rate, this one left Penn the largest liberty in the planning and executing of his scheme. There was really but one restraint, and that was not felt to be such. It required allegiance, and that no act of the proprietary should be antagonistic to the English constitution. There was also a provision that if a given number of persons should demand a minister of the Church of England, the Bishop of London should make the appointment.

In the arrangement of society, in the apportionment of land, in the organization of religion, in the framing and execution of government, in the operations of local industry, and the education of youth, the proprietor and his people were practically without limitation. Joining this with the fact that there were no old, stubborn, perverted institutions already rooted in the soil of Pennsylvania, we have the most favorable conditions for the "Holy Experiment."

II.

In the same year in which he received the grant, 1681, Penn drew up for those colonists about to precede him to Pennsylvania, what he called "The Concessions," being a temporary frame of government. Following is a resume of its provisions:

The land was to be divided for the benefit of the people, but not until after the roads were laid out, thus providing first for the public convenience. There was to be no titled landed nobility.

All trade to be open, in public market—no smuggling, no deception. If the article sold proved bad, or was deceitful in proportion of weight, the offender should forfeit the value of it, counting it good and of full weight, whether it be merchandise of Indian or planter.

There was to be no advantage taken of the ignorance of the Indian. Differences between planters and Indians were to be adjusted by a jury of twelve, six to be Indians, six whites.

People were required to mark their cattle, hogs, etc., that they "may be compelled to avoid the occasion of much strife between Planters."

In clearing land, one acre in five should be kept in timber for special purposes.

No man should move from the colony without publicly announcing his intention three weeks beforehand, and receiving from a justice of the peace a certi-

ficate of "his clearness with his neighbors and those he dealt with, so far as such assurance can be attained and given."

The next year, 1682, Penn drew up a more elaborate frame of government in the preface of which he sets forth his idea of the origin of government. He then sums up the controversy as to whether monarchy, aristocracy or democracy is the best form of government by saying: "Any government is free to the people under it, whatever its form, where the laws rule, and the people are party to those laws, and more than this is tyranny, oligarchy and confusion."

Almost any government "in good hands will do well enough, but in ill hands can do nothing great or good." "Governments, like clocks, go from the motion men give them; and as the governments are made and ruled by men, so by men are they ruined too. Wherefore governments rather depend upon men, than men upon governments. Let men be good and the government cannot be bad; if it be ill, they will cure it. But if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn." "I know, some say let us have good laws, and no matter for the men that execute them; but let them consider that though good laws do well, good men do better: for good laws may want good men, and be abolished or evaded by ill men, but good men will never want (lack) good laws nor suffer ill ones."

"That, therefore, which makes a good constitution, must keep it, viz.; men of wisdom and virtue, *qualities, that, because they do not descend with worldly inheritance, must be carefully propagated by a virtuous education of youth.*"

"I have contrived and composed this frame of government to the great end of all government, viz.: to support power in reverence with the people, and to secure the people from the abuse of power; that they may be free by their just obedience, and the magistrates honorable by their just administration; *for liberty without obedience is confusion, and obedience without liberty is slavery.* To carry this evenness is partly owing to the constitution, and partly to the magistracy; where either of these fails, government will be subject to convulsions; but where both are wanting it must be totally subverted; then where both meet, the government must endure."

III.

On Penn's arrival in the colony an assembly of representatives was called, and laws were enacted in harmony with

this frame of government, or constitution, which the people ratified. These laws provided practically for the bicameral system, in other words, two branches of the legislature, with a veto in the hands of the governor. No tax but by law; offices elective; religious freedom guaranteed; trial by jury established for all accused persons. Three arbitrators to be chosen from each county to adjust differences. No law of primogeniture, which I believe was the first disavowal of it by any English community. Care of the poor on the rational principle of helping them to help themselves. Humane treatment of prisoners provided for. *Required* the teaching of the laws to the children in the schools.

Penn's dealing with the Indians has been more lauded than any other feature of his statesmanship. It is so familiar to all that it will be omitted here.

The rapid growth of the colony, especially of Philadelphia, proved the wisdom of his work. In two years that city had more people and better trade than New York after fifty years of colonial existence.

A school was established in 1683 and higher schools were established later, and for all classes—"all children and servants, male and female,—the rich at reasonable rates, the poor for nothing." All religious denominations were admitted without distinction.

One of the earliest laws of the colony required "all children within the province, of the age of twelve years, to be taught some useful trade or skill, to the end that none may be idle, but the poor may work to live, and the rich if they become poor may not want."

IV.

Comparison and contrast is one of the sharp-edged tools of investigation; let us use it here. At the very time that Louis XIV was revoking the Edict of Nantes and bitterly persecuting those who would not subscribe to his creed, and was crushing out industry and destroying intelligence in France; at the very time when James II was trying to carry out the same policy in England; while the Proprietaries of Carolina were struggling to fasten there an antiquated feudal, social, and land system; while New England was hanging Quakers and burning witches; while Virginia was fining Puritans and banishing Quakers and Catholics; while in nearly every other colony the Indian was denied the rights of a man,—at this time William Penn was, in every particular, pursuing an opposite course, and was displaying that statesmanship which comprehends and recognizes the sovereignty of rational freedom, and was making application of its principles to the affairs of state in

their relation to all the other institutions of society.

Pennsylvania became the keystone state in more senses than one. It was not only the center, in space, of the thirteen original colonies,—it was a grand support to the institutional arch which was nobly built here. It was in Pennsylvania that the Constitutional Convention met, and it is doubtful whether in any other city but that of brotherly love could the delegates representing such a diversity of interests have been brought into so great a degree of harmony as would have enabled them to devise the great document which has ever since been an example, and a matter of wonder and admiration to the nations of the earth.

The statesmanship of William Penn is not out of date; it is needed today and ought to be in demand.

EXCERPTS FROM "FRUITS OF SOLITUDE"

BY WILLIAM PENN

We are told with Truth, that Meekness and Modesty are the Rich and Charming Attire of the Soul: And the plainer the Dress, the more Distinctly, and with greater Lustre, their Beauty shines.

* * * *

He would have others obey him, even his own kind; but he will not obey God, that is so much above him, and who made him. . . . In his Prayers he says, Thy Will be done: But means his own: At least acts so.

* * * *

O how sordid is Man grown! Man, the noblest Creature in the World, as a God on Earth, and the Image of him that made it; thus to mistake Earth for Heaven, and worship Gold for God!

* * * *

Love Labor . . . It is wholesome for thy Body, and good for thy Mind. It prevents the Fruits of Idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

* * * *

He is curious to wash, dress, and perfume his Body, but careless of his Soul. The one shall have many Hours, the other not so many Minutes. This shall have three or four new Suits in a Year, but that must wear its old Cloaths still.

* * * *

If thou wouldst be happy and easie in thy Family, above all things observe Discipline. Every one in it should know their Duty; and there should be a Time and Place for every thing; and whatever

else is done or omitted, be sure to begin and end with God.

* * * *

Nor can we fall below the Arms of God, how low soever it be we fall. For though our Saviour's Passion is over, his Compassion is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose in the World.

* * * *

The want of due Consideration is the Cause of all the Unhappiness Man brings upon himself. For his second Thoughts rarely agree with his first, which pass not without a considerable Retrenchment or Correction. And yet that sensible Warning is, too frequently, not Precaution enough for his future Conduct.

* * * *

We are apt to be very pert at censuring others, where we will not endure advice our selves. And nothing shews our Weakness more than to be so sharp-sighted at spying other Men's Faults; and so purblind about our own. They have a right to censure, that have a Heart to help: The rest is Cruelty, not Justice.

* * * *

But if he (man) would be acquainted with his own Soul, its noble Faculties, its Union with the Body, its Nature and End, and the Providences by which the whole Frame of Humanity is preserved, he would Admire and Adore his Good and Great God. But Man is become a strange Contradiction to himself; but it is of himself; Not being by Constitution, but Corruption, such.

* * * *

For Disappointments, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our own Fault if they prove not our Advantage. To repine at them does not mend the Matter: It is only to grumble at our Creator. But to see the Hand of God in them, with an humble submission to his Will, is the Way to turn our Water into Wine, and engage the greatest Love and Mercy on our side.

* * * *

It is admirable to consider how many Millions of People come into, and go out of the World, Ignorant of themselves, and of the World they have lived in. . . . Few People know themselves; No, not their own Bodies, the Houses of their minds, the most curious Structure of the World, a living walking Tabernacle: Nor the World of which it was made and out of which it is fed; which would be so much our Benefit as well as our Pleasure, to know. We cannot doubt of this when we are told that the Invisible Things of God are brought to light by the Things that are seen.

Civilian Public Service Continues

By Paul J. Furnas

CIVILIAN PUBLIC SERVICE is to continue as one of the important responsibilities of the American Friends Service Committee. This was the decision of its Board of Directors on October 4th. The Board first considered the question as to whether its chief purpose in CPS is to oppose conscription, or to offer an opportunity for a witness against war. It believes that it is the latter. Its conclusion is that compulsion by government is to be judged chiefly by its purpose, while war is condemned because of its inherent nature.

Because of the moral principles and the attendant interest of the general public involved in Civilian Public Service, as well as the number of men and accompanying financial expenditure, a member of the Board, at the end of its four-hour session, said that he felt the decision was the most momentous one that the American Friends Service Committee had been called upon to make within his memory. The criticisms and problems of CPS were fully discussed.

The Board noted again a premise which must be kept in mind if Civilian Public Service is understood. For the time being the over-riding purpose of the government is to win the war, while Friends' Civilian Public Service is committed to the spirit that takes away the occasion for war. Our chief problems arise from this basic divergency and not from lack of honesty or other defect on the part of the government. To work with the government, though not of it, under present circumstances, is a constant trial of our capacity for adjustment without fundamental compromise.

THE WIDE SERVICE OF CPS

Originally, the Civilian Public Service program provided only an opportunity to work in forestry and soil conservation, but this restricted program gradually has been expanded until it now includes a variety and volume of service to society which has never before been undertaken as an alternative to war. At the present time 43% of the men under Friends' administration are in special service projects, caring for and reclaiming the mentally ill, acting as cottage masters, teachers, farm and office workers in schools for mentally deficient children, carrying on agricultural development programs, providing human subjects and assistants for experiments under the Office of Scientific Research and Development and the Surgeon-General's Office of the United States, running dairy herd improvement association programs, parachute jumping in the control of forest fires, fighting hook-worm and other diseases resulting from sanitary

deficiencies, acting as orderlies, attendants, nurses, and cooks in general hospitals, conducting public health and community education and social programs in Puerto Rico and the Virgin Islands, as well as assisting in the administration of Civilian Public Service in all general and camp and unit offices.

In the camps and special service units the educational and religious worship program includes special study groups of from five or six to twenty or thirty men each, studying such fields of endeavor as industrial relations, secondary school education, the ministry, race relations, pacifist living, the cooperative movement, and international service. There are four foreign service study groups preparing for European service, two for service in China, and one for service in Japan. There is a daily worship and meditation period in eighteen out of thirty-three units. There is a chapel in all camps. Not only do local ministers help with the religious program in camps, but where it is possible the men themselves take part in the church programs of nearby towns.

HERE IS THE PROGRAM AHEAD

In the period which lies before Civilian Public Service, the Committee proposes to center its attention and effort upon eleven points contained in the report on the future of C.P.S.:

(1) A reaffirmation of the belief that the CPS program should not be continued on the present basis under any system of permanent peace-time conscription.

(2) A continuation of our full consultation with the Mennonite Central Committee and the Brethren Service Committee on the CPS program and administration.

(3) "Transfer to Selective Service by the AFSC of one or more base camps, depending upon the number of men who respond to this suggestion" in a wholehearted attempt to meet the desires of those men who wish the AFSC to withdraw in some degree from administration of CPS without disregarding the desires of those men who wish the AFSC to continue its administration.

(4) The continued administration of "sufficient base camps to provide an opportunity for service to those men who wish to take part in an AFSC . . . program" and "are not yet ready or able to find their place in special service projects."

(5) The securing of additional Office of Scientific Research and Development projects, juvenile delinquent training school units, general hospitals, and rural community life projects, and the

enlargement of present special service units.

(6) A continuation of efforts to minister to the needs of CPS men through the every-day activities of administration.

(7) Opening new units to CPS men without discrimination on account of race, creed, or color, and continuing its efforts "to remove all discrimination in camps and units where for reasons beyond its control its policy is not operative."

(8) The continuation and development of the present program of religious and educational ministration, personnel counselling, and vocational guidance toward growth in the capacity to resolve conflict situations.

(9) The planning and carrying out of a demobilization program looking toward the establishment of CPS men in economic and social life which will be mutually helpful to their communities and themselves.

(10) The setting up of standard allotments for dependents in need, to be varied according to the extent of the need, this to apply in the case of all needy dependents of CPS men who are or have been in Friends' CPS.

(11) The report points out that even though the cost of operating base camps is reduced, the addition of the dependency and demobilization programs will call for at least a continuance of the present standard of giving, and more may be needed.

SOME PERMANENT VALUES

Although it may be many years before Civilian Public Service can be adequately assayed and placed in its proper relation to the religious and moral history of our times, it will undoubtedly affect the future in a number of fields of knowledge and effort such as the understanding by the general public of mental institutions and their patients, the nature and control of certain critical diseases including typhus, malaria, jaundice, and atypical pneumonia, and the problems and services of government bureaus and departments. The intimate contact between men from more than one hundred different religious bodies, and wide varieties of family background, experience, and ideals, presents a unique school in human relations. But as important as any result that may come from Civilian Public Service is a realization that as Friends and individuals concerned with the moral and spiritual future of mankind, we must much more adequately meet the problem of war in present day society. This involves a more complete and fundamental education of youth, which will enable it to meet the challenge of conscription for war with faith and moral certainty.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

OBSERVE WILLIAM PENN YEAR

This is William Penn Year. Don't end the observance of his three hundredth anniversary with his birthday, October 24. Instead, let it be the beginning of a series of addresses, playlets, book reviews, pageants and sermons relating to ideals of this premier Quaker prophet-statesman.

It would be very educational for Young Friends in your Meeting to read enough about Penn to create their own play or pageant. Single scenes in pantomime can be easily constructed. Penn and the Indians making the Treaty, is only one among many scenes that could be portrayed.

Posters with the sayings of Penn from his *Fruits of Solitude*, would be good handwork. These could also be illustrated in some fashion. Church printed bulletins can carry some of his pertinent sayings. For a series at Sunday School Assembly or at other times, young people could give word pictures out of the life of Penn. An essay contest on his life would also be possible.

Just now, while post-war organization is being discussed, groups could use his *Plan for a Parliament of Nations* for discussion material.

This would also be a good time to renew our interest in the American Indians, who think of Quakers as "the sons of Penn." Materials may be secured by writing Ruthanna M. Simms, 421 College Avenue, Richmond, Indiana, or to the Indian Rights Association, 301 South Seventeenth Street, Philadelphia, Pennsylvania.

Some Friends Meetings are so located that the community might be drawn into an observance at a dinner or other kind of evening meeting, since Penn was not only a Quaker but an important American as well. Often it would be possible to get local or state officials to preside and speak. See THE AMERICAN FRIEND, October 5, for an account of the program in Philadelphia. This may suggest something for other communities, though on a smaller scale.

The following materials are available, some of them in limited quantities. Your local library or the Friends Lending Library, 101 South Eighth Street, Richmond, Indiana, will be able to furnish some of them. Plays must be purchased. All literature may be ordered through the Friends Book and Supply Store, 101 South Eighth Street, Richmond, Indiana.

<i>William Penn: A Tercentenary Estimate</i> —By William W. Comfort.....	\$2.00
<i>William Penn</i> —By Elizabeth Janet Gray.....	2.50
<i>William Penn As Social Philosopher</i> —By E. C. O. Beatty.....	3.50
<i>William Penn: A Topical Biography</i> —By William I. Hull.....	5.00
<i>William Penn: Quaker and Pioneer</i> —By Bonamy Dobree.....	4.00
<i>William Penn: A Brief Biography, With Excerpts from his Writings</i> — By Price and Yarnall	.60
<i>William Penn: First Eight Biographies</i> —By William I. Hull.....	2.00
<i>William Penn and the Dutch Quaker Migration to Pennsylvania</i> — By William I. Hull	4.00
<i>Making of William Penn</i> —By Mabel R. Brailsford.....	2.00
<i>Penn Country of Buckinghamshire</i> —By George Morgan.....	2.00
<i>Monograph of Benjamin West's Painting of "Penn's Treaty with the Indians"</i> — By Ellen Starr Brinton.....	1.00
<i>Penn Pageant Play</i> —By Sturge and Ellis.....	.65
<i>William Penn: Founder of Pennsylvania</i> (pamphlet)—By Lucy B. Roberts....	.05
<i>William Penn</i> (A Pageant in Seven Episodes)—By Cornelia Stabler Gillam....	.15
<i>Plan for a Parliament of Nations</i> (pamphlet)—By William Penn.....	.15
<i>Passages from the Life and Writings of William Penn</i>	.65
<i>William Penn: Advice to His Children</i>	.25
<i>William Penn: Rise, Progress and Key</i>	.25
<i>William Penn: Some Fruits of Solitude</i>	.75
<i>William Penn: Founder of Pennsylvania</i> —By John W. Graham	2.50
(Temporarily out of stock.)	

A full color William Penn mural may be had free of charge by writing the Penn Mutual Life Insurance Company, Independence Square, Philadelphia, Pa. These are eight by ten inches in size and thereby are easily framed. Colored postcards with the same picture are also free.

WILLIAM PENN FRIENDLY BOY

By MIRIAM E. MASON

The Bobbs Merrill Company publishers,
210 pp. \$1.50

Here is recounted the childhood of William Penn, famous American, understandingly written for the junior age, to commemorate the tercentenary of Penn's birth. But of interest to adults as well, is this story of the everyday happenings in the life of a small boy, his friendliness to all and his stubborn adherence to what he believed was right. Penn's early manhood and work in Pennsylvania are sketched briefly. If any criticism were to be offered, it would be that the account of his adulthood is not sufficiently developed. To describe in more detail these later happenings would, in the opinion of the reviewer, make more convincing to young readers the worth of Penn's theories of government. These facts, however, may be found in other books.

The value of this little volume is to bridge the gap found in most biographies of Penn and picture him as a very human personality whose fine qualities even as a child may be emulated by children today. This is a splendid book for any Quaker home.

CAROLYN E. COX.

In *Life* magazine for October 16 appears the story of William Penn with pictures that present historical places in his life. There is also a full page picture of Penn in color suitable for poster or framing. A full page picture of Philadelphia, centering William Penn on City Hall is striking.

Friends will note certain references in the *Life* account which might be expected in the secular press—that is—Penn and drinking. Wine and beer were accepted then as coffee is today. In that day practically all people drank. To emphasize that is to miss entirely the essential character of Penn. Also the *Life* reference to Penn's provision, in his plan of a league of nations, for police power, should not detract us from his own emphasis and thorough practice of peaceful methods. We should not dodge the facts but have regard to proportion.

Hoosier Quakers Confer

By Carolyn E. Cox

PERSONS attending the one hundred twenty-fourth session of Indiana Yearly Meeting, September 19-24, at Richmond, Indiana, were made repeatedly conscious of the need for perfection of character in Christian living. Cecil E. Hinshaw, President of William Penn College, in his four devotional messages, stressed this theme and pointed out our responsibilities for perfecting our lives in the everyday walk with God. We were urged to be temperate in all things, including food, and to put the work of the Kingdom ahead of materialism and selfishness. A. Ward Applegate, pastor of the Wilmington, Ohio, Meeting, further developed this same theme, quoting Susan Wesley's council to her children as helpful also to us in attaining pure and thoughtful Christian personalities. Other speakers who inspired us to a higher standard of Christian life included Murray C. Johnson, who has recently accepted the pastorate at Marion First Friends; Isaac Harris, of Amboy; Theodore Foxworthy, of Portland; and Errol T. Elliott, Editor of THE AMERICAN FRIEND.

RETIRING AND INCOMING CLERKS

Many persons expressed appreciation for the fine work of William J. Sayers, who had served as presiding clerk for thirteen years, and of Homer G. Biddlecum, who had been one of our reading clerks for several years. Friends rose in a body to commend them for their untiring efforts. New clerks appointed to serve during the 1944 sessions were: Presiding Clerk—Norval E. Webb, Richmond; Recording Clerk—Carolyn E. Cox, Richmond; Reading Clerks—Rachel A. Osborn, Farmland and H. Earl Cox, Fairmount; Announcing Clerk—Logan Smith, Van Wert, Ohio.

In order to facilitate planning for the business of the Yearly Meeting, it was decided to appoint clerks for the coming year at the close of the preceding year's sessions. The above clerks were re-appointed to serve for the year ahead.

NEW PASTORS

Friends were heartened to learn that 1943-44 had witnessed the largest number of persons taking the pastor's study course. In spite of this, however, there is still a shortage of pastors. Pastors and their wives who were welcomed as they begin service within the Yearly Meeting include:

Murray C. Johnson, from Kokomo Meeting in Western Yearly Meeting, to Marion First Friends; I. Mack and Amy Jones, from Fall Creek Meeting in Wil-

mington, to Spiceland; J. Bartram and Sara Shields to Charlottesville; DeWitt and Grace Foster, from Wilmington Yearly Meeting to Carthage; Arthur Roberts, from Oregon Yearly Meeting to Everett, Washington; and Luther Addington, from Greenleaf, Idaho, in Oregon Yearly Meeting to Second Friends in Marion.

FRIENDLY CONCERNS

A concern was voiced that we institute social security for pastors within the Yearly Meeting, and Murray S. Kenworthy was encouraged to call together in the near future all pastors to discuss this further. Friends were well pleased with the work of Murray S. Kenworthy and expressed the desire to have him continue as Executive Secretary during the coming year.

Other concerns advanced were the maintaining of the Quaker testimonies on war, expressing the desire to forestall peacetime military conscription and substituting for it a voluntary program of forward-looking service to the government. Friends realized that although we as a body, or as individuals, may not be faced with the responsibility of dictating national policies, nevertheless we can serve by maintaining Christian principles and molding the character of those persons who will have a voice in the formation of those policies.

COMMITTEE ACTIVITIES

Committee reports indicated a wide variety of activity in various fields. The Book and Tract Committee, long considered of dormant possibilities, came to new life and activity under the direction of Jesse A. Stanfield, and stabbed us wide awake to the power of good literature in forming Christian character. Mimeographed book lists were circulated during the report, and the value of the several books was further stressed by committee members who gave brief descriptions and comments on each.

The Social Service Committee report was likewise outstanding, revealing as it did a tremendous amount and variety of activity. Friends were encouraged when they learned from Ruth B. Koehring, secretary of the committee, also a Richmond social worker, that juvenile delinquency is not more prevalent than heretofore but only more apparent. Juvenile delinquency is caused by adult delinquency. She warned Friends of the danger of half-way measures in meeting the drinking problem and expressed the firm conviction that if this problem is to be solved the mere closing of drinking places will not be effectual unless

wholesome places of recreation are provided as substitutes.

The Statistician's report, ably and conscientiously prepared as usual, revealed losses as well as gains and made us keenly aware of our failures in carrying the message of Quakerism. Gains in some localities offset losses in others and gave us a net gain of five. Largest gains came from those quarterly meetings which have trained leadership and equipment, and indicate the necessity of better financing and training throughout our Society if we are to meet adequately the demands of these times.

AN INCREASED BUDGET

The increased United Service budget for the coming year of \$82,000, as set up by the Executive Committee of the Five Years Meeting to expand into the new avenues of service, will not greatly tax our abilities when we remember that our payments during the past year exceeded by several hundred dollars the share allotted to us. Friends expressed their willingness to accept their responsibility in raising this new budget.

QUAKER HAVEN OF THE FUTURE

Plans for developing Quaker Haven summer camp for service to all ages were discussed briefly. R. Aaron Napier, leader of the Quaker Haven project, told us of the great need for more dormitory space, a new chapel, class and office rooms, and more commodious dining facilities. Accommodations during the past season were not adequate for caring for the three hundred and four persons who were in attendance at the young Friends summer conference. A sum of money had already been set aside for building purposes, he announced, but much more will be needed. It is the plan of the Young Friends Committee to set aside October 1 to November 16 as a period of special endeavor to secure funds for this purpose. Before the Yearly Meeting sessions ended a total of one thousand one hundred dollars had already been received from two individuals and more pledged to apply on this program of enlargement.

YOUNG FRIENDS ATTEND

The young people's banquet on Saturday evening showed that past efforts in the interest of Quaker youth are beginning to bear fruit. The dining room in the basement of the Yearly Meetinghouse was filled almost to capacity with young Friends and friends of young Friends. Proceeds over and above the expenses of the banquet were channeled into the Quaker Haven building fund. Ruthanna Davis, who had recently returned from a visit with young Friends in Cuba and Jamaica, was the speaker at the banquet. At the business session which

followed she commended the Young Friends of Indiana Yearly Meeting on their splendid attendance and interest, saying that it is the largest group of youth in attendance at any Yearly Meeting.

Isaac Harris, in his message of the evening spoke of Margaret Fell, James Parnell, and their young associates during the early periods of Quakerism who were so enraptured with an overwhelming sense of God's love that they risked their lives to tell others of it. He urged Young Friends of today to a like experience of God's love in their hearts that will make them fearless in the face of all obstacles and will inspire them with the desire to tell others. If Young Friends will do this with the zeal of the early Quakers, there is yet hope that the Society of Friends of 2000 A. D. will be a growing and life-giving force that will serve its time as early Friends deserved theirs.

The splendid messages of Sunday morning and afternoon which were presented to capacity audiences were inspirational to younger and older Friends alike and will bring us back with renewed interest to attend the 1945 sessions, to convene at two o'clock on Third-day following the last First-day, of Ninth Month, 1945.

"Demobilization will be a greater test of CO pacifism than any of our struggles for a 4-E in the last four years. When Uncle Sam decides eventually that our labors of national importance are completed and that we should once more be afflicted with civilian life, most of us will find that we can't go home again. We cannot go back to indifferent occupations and modes of living that actually participate in an exploitative economy without thereby supporting a condition of men and of nations which makes for the very war we have protested against. . . . When the individual becomes convinced that reform of society begins with himself instead of with a change or expansion of government, he is faced with the necessity of doing something about it. No concept of how to live means very much pragmatically unless it is determined what should be done, and how, when and where to do it. The unique advantage of individual action is that it need not wait for the upsetting of the commonwealth. It can begin at once.

"One clue to reform is in 'decentralization.' Its primary tenet is that the life of mankind should be centered around men, and not around the state, industry, or other gigantic institutions. It holds that the individual can best complete himself, can best live a normal life in the family and the small community."—Thus writes the CPS Unit at Gatlinburg, Tennessee.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

PENN'S IDEALS

And what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

MICAH 6:8.

* * * *

Force may subdue, but love gains: and he that forgives first wins the laurel.

* * * *

Let us then try what love will do. For if men once see we love them, we should soon find they would not harm us.

* * * *

Oppression makes a poor country and a desperate people, who always wait an opportunity to change.

* * * *

Certainly service upon inclination is likely to go farther than obedience upon compulsion.

* * * *

A good end cannot sanctify evil means; nor must we ever do evil that good may come of it.

* * * *

Addressing the Indians Penn said, "There is a great God, and Power, which has made the world and all things therein, to whom you, and I, and all people owe their being and well-being, to whom you and I must one day give an account, for all that we have done in the world.

"This great God hath written his law in our hearts, by which we are taught and commanded to love, and to help, and to do good to one another. Now this great God hath been pleased to make me concerned in your part of the world; and my king has given me a great province therein: but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends."

* * * *

Wherefore, governments rather depend upon men, than men upon governments. Let men be good, and the government cannot be bad; if it be ill, they will cure it. But, if men be bad, let the government be ever so good, they will endeavor to warp and spoil it to their turn. . . . The great end of all government is to support power in reverence to the people and to secure the people from the abuse of power; that they may be free by their just

obedience . . . for liberty without obedience is confusion, and obedience without liberty is slavery.

(Before coming to America to set up his Colony Penn drafted a constitution.) Taken all together, this constitution . . . was an earnest, zealous attempt to attain the best sort of government; As often happened with him some of its idealism was not successful; yet in the end some ideas and principles proved to be of permanent value.

(With this constitutions a code of laws was also drawn up.) These laws contained many of the advanced ideas which had for many years been animating the Quakers; all prisons were to be work houses and places for reformation. An attempt was made to abolish lawyers and lessen litigation by providing that every one might plead his own cause. . . . Trial by jury was carefully established, but no oaths were required. All children were to be taught some useful trade. . . . Religious liberty was, of course, established in these laws.

SYDNEY GEORGE FISHER.

* * * *

He (Penn) looked at this world through Quaker glasses. He believed that what was right in one place was right in all places. He further believed that in the long run it paid to do right. If his foot slipped where the going was very hard, it merely shows that he was very human; where he could not walk, he crept. But if he did not attain the perfection to which he believed that Christians are called, he made a high score in the effort.

WILLIAM WISTAR COMFORT.

* * * *

O thou God of Grace and power, grant unto us a profound belief in the permanent validity of whatsoever things are true, honest, just, pure, lovely, and of good report. Amen.

CONTRIBUTORS

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RUFUS M. JONES—Until recently Chairman of the American Friends Service Committee, Harverford, Pa.

HARLOW LINDLEY—Ohio State Museum, Columbus, Ohio.

SAMUEL NAGATA—Heart Mountain Relocation Center, Wyoming.

E. MERRILL ROOT—Professor, Earlham College, Richmond, Indiana.

Forum

COMMENDS QUAKER EDUCATION

Editor, THE AMERICAN FRIEND:

The first thing I want to do is to commend your editorial in the August 24 issue of THE AMERICAN FRIEND. As a young friend myself, I feel the lack of an educational program. I felt this lack while attending my home Meeting in Indiana. Even then I urged our Sunday School teacher to give us something of Quakerism, but he was not prepared on the subject.

In my limited contacts I have seen too many Friends who are members give only one answer as to why they are Friends—"My parents were—so am I." For me that is very inadequate. Let us give our young people, and elders, some knowledge of their Quaker heritage—some knowledge of present day Friends' work. This should make a partial basis for answering the important question, why is one a Friend? And still more important, after he has ascribed to the Friends way of life—let us live it. Our educational program should help Friends live the Quaker way.

It is my conviction that the Sunday School should have a class that teaches Quaker thought. The purpose is not to force this thought on those in attendance, but to inform them. Whether they follow it or some other line of thought is of their own choice, but they at least should know why they do or why they do not follow it.

STEPHEN C. SMITH.

Salem, Oregon.

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HAIL, WOMANLY COURAGE!

Editor, THE AMERICAN FRIEND:

So often we have heard and read the words: "We won the last war but we lost the peace," that they have become a common-phrase. Their implication is that the peace which will follow this global war must not be lost.

Because all reasonable people everywhere desire that the peace, gained at so vast a price shall not be lost; because women are unexcelled as laborers in the field of international peace and because experts are needed as delegates to the coming peace conference there should be many women delegates. In fact there should be an equal number of women with the men at the peace table.

It is hardly necessary to point out that previous peace conferences have been managed entirely by men and that their results have been doubtful, to say the least. Now the time has come for women to participate in such matters, and the coming momentous enterprise

presents the opportunity for them to shoulder their part of its burdens and responsibilities and to share in its triumphs when success is assured.

Ever since World War I the number has steadily increased in the United States, of women who have devoted themselves to intensive study of the causes which have led to international conflicts and of the essential procedures for maintaining permanent world peace. This study has been based on facts, on science, and on the highest social philosophy; and in consequence there are now fully as many women as men, perhaps more, who are qualified to cope with the intricate problems which must be faced at the peace table. And it is none too early to begin the selection of delegates whose records will insure their steadfast adherence to principles of justice and good will—principles which should govern all human relations.

These women delegates would have no political ambitions—no personal advantages to gain; and they would know far better than politicians and diplomats and military men that the foundation for lasting peace and stabilization of the post war world must be laid upon principles—those intangibles which are the mainsprings of human action. The equality of races and nations must be recognized and justice must be meted out to all peoples to as great an extent as is humanly possible.

To accomplish its purpose, to make the conference a success, the influence of women is urgently needed. Add to the foregoing the recent remark by Henry Ford: "Maybe the women should be running the world; I believe they would do a better job."

LYDIA G. WENTWORTH.

Brookline, Massachusetts.

THE ORIGIN OF THE RED AND BLACK STAR

People who through their gifts of money and clothing make the work of the Service Committee possible, sometimes ask about the history of the Committee's badge, the eight pointed red and black star. Its origin is clouded by time but in *Quaker Campaigns in Peace and War* by William Jones, Honorable Commissioner of the Society of Friends' War Victims' Fund in France in 1870-71, the author gives the following story which we believe to be authentic:

"When in Brussels, on our way toward Sedan, H. J. Allen and I were advised by the British Ambassador, Mr. Lumley, to adopt a Star as our badge. His suggestion was adopted, and the star became the badge worn by all our fellow commissioners of the War Victims' Fund."

Joseph Beck, one of the "commissioners" made the design. From the original drawing made by Joseph Beck, and now

in the possession of his niece, Gertrude Beck in England, we can see that the star's proportions have been changed over the years. But the eight pointed star of the present still stands for the same kind of work as its ancestor of the Franco Prussian War.

Anyone who gives money, clothing or time to the work of the American Friends Service Committee may wear a celluloid star badge. Write to: Clothing Committee, AFSC, 20 South 12th Street, Philadelphia 7, Pa.

POLITICS OF JAPANESE RELIGIOUS GROUPS

Dr. R. E. Differenderfer of the Methodist Episcopal church describes thus, in a report reprinted in the *Indian Witness*, the Japanese official estimate of the political leanings of the religious groups. Buddhists are the center: they have a certain universality and peace-loving tradition and have no pronounced political interests. Shinto sects, which are different from the official Shinto and numbering fifteen to twenty millions, are extremely nationalistic, chauvinistic and crusading. The founders are often clever exploiters and claim divine sanction for their message which impinges upon the place of the Emperor. Christianity occupies the left wing—"not officially extreme—but containing some elements that always need watching. Its universal religious claims are trouble making in their potentiality, and its historic stemming from the West, and particularly from the Anglo-Saxon countries with their individualistic and libertarian tradition, causes officials to be wary. It is to get out from under this cloud that the Christian leaders in recent years have moved toward center in their statements and public activities. Above all they feel they must be rated as true Japanese; rooting deeply into their national life in order, they hope, to influence it for good." Japan has at least some control over the lives of one hundred million Muslims and knows that they are quite as unyielding and intransigent as Christians if handled tactlessly.

Japanese Christians then are not being swept away blindly by nationalism but are maintaining a distinctive position. If they are known as 'leftists,' they are alive with a message.

The World is certainly a great and stately Volume of natural Things; and may be not improperly styled the Hieroglyphicks of a better: But, alas! how very few Leaves of it do we seriously turn over! This ought to be the Subject of the Education of our Youth, who, at Twenty, when they should be fit for Business, know little or nothing of it.

WILLIAM PENN.

A MAN OF GOD

BY SAMUEL NAGATA

"Oh, that Christian man coming? We'd be happy. Gee, he is real Christian! All his group are true Christians." Thus an Issei woman, non-Christian mother of a boy who is in Hill Crest sanitarium, burst out spontaneously, when Samuel Nagata told her that Herbert Nicholson was coming again from California with good news for the center people here. "That Christian man," and "all his group" mean the Quakers. To the evacuees, Harry Nicholson personifies the saving message of the Gospel of new life, the life of joy, peace, justice, love, service and victory, that comes through faith in Jesus Christ, our Savior. And the Quakers stand for living, courageous and practical Christianity.

Ever since the present maelstrom broke out, and the Friends exemplified their faith in action through the American Friends Service Committee, and local churches, in services to the American refugees of Japanese descent, they are well remembered by the evacuees. Whenever and wherever the name of "Friend" is mentioned, the evacuees hearts are re-awakened to a feeling of gratitude, peacefulness, and helpfulness. Indeed, the services which the Quakers have been rendering in the name of the Master for the welfare of those one hundred, twenty thousand innocent victims are beginning to bear fruit.

This does not mean, of course, that the Society of Friends, is the only group that puts its doctrines into practice. The Methodists, Presbyterians, Episcopalians, Brethren, Baptists, Reformed, Disciples, Salvation Army and other denominations, also, have been doing their best, making known their principles and faith in the practical affairs of the evacuees. Their services, however, are ordinarily appreciated only among the barbed-wire Christians. But, the Quakers are remembered and spoken of by all — non-Christian as well as Christians. Even Buddhists express openly their grateful hearts for the kind acts of the Friends at the time of evacuation, and afterward in their paternalistic life in the assembly and relocation centers. Yes, the Quakers demonstrated the reality and practicality of Christian brotherhood through their living services for the evacuees.

Herbert Nicholson came to the Heart Mountain Center on August 4. This is his second visit to the project. When his coming was made known, all residents were glad to see their genuine American friend. He was met by many friends at the gate and led to a provided apartment. After being welcomed by the Nagatas, he conferred with several relatives of

those inmates in the said institutions; and gave them what they had been waiting for from their dear ones in California. They were very happy and thankful for his services rendered to them.

Sunday, Mr. Nicholson delivered the typical Quaker sermons both in Japanese and English. For the Issei he spoke twice in Japanese; and for the Nisei, in the native tongue. The evening was spent with the youths. He preached on the importance of following the program of life laid down by Jesus. He gave a lasting message to the young people present.

Next morning he had the first meal with the inmates of the old men's home, and gave them the most joyous hours since their unwelcomed life in the center. In the afternoon, he visited the hospital with the women's Christian federation, and for those poor brothers and sisters, he preached the uplifting message of cheer, hope and everlasting happiness, leaving a profound impression with them.

In the evening, there was a specially prepared banquet by those who came from the province where the Nicholsons and Binforths ministered while they were in Japan. Among the center residents, there are some who attended the Sunday School of the Friends Mission in that province. And all of them had a fine reunion with him.

The last day, he had a conference with the community council and block managers and other division heads on the relocation. Then he went to the ministers' meeting to have Christian fellowship with them. And there he demonstrated in reality the oneness of men's families, and human brotherhood, under Jesus Christ as their common Savior and Master. At three in the afternoon, he left the center, after preaching to more than two thousand people in four days.

MUST CHILDREN STARVE

Postage stamps may save people from starving. How? Collect stamps of any kind, old or new, old letters, forgotten collections and send them to us. We sort the stamps and sell them to collectors and give the money above cost to the American Friends Service Committee or the Red Cross for feeding in foreign countries.

Write to "Stamps" Celo, North Carolina, for circular and further instructions. Meanwhile save stamps and send them to us and get others to do likewise.

A few minutes may save a life. Will you give a few minutes? Collectors write us, we have a number of stamps on hand to sell! Albums and supplies available at a discount.

JOE AND ELEANOR LIPPINCOTT.

ANOTHER CONFERENCE
ON A JUST AND DURABLE
PEACE

The Commission on a Just and Durable Peace, commenting on current discussions of international order, warn that force of itself cannot achieve peace but must be made the servant of just law, and that no arrangement for the use of force should even in appearance be a device whereby the strong impose their will upon the weak.

The Commission said there must be world organization and expressed belief that the only one which will contribute to lasting peace "is one which conforms to the law of God and opens the way for the expression of the spirit of Christ in the community of nations." It must not be merely an agency for the maintenance of existing order nor merely repressive, it added.

"It must deal constructively with the underlying causes of war," said the Commission and included in this category "quest for power, economic and political maladjustment, exploitation of colonial relationships, racial discrimination and the denial to individuals of spiritual and intellectual freedom."

John Foster Dulles, who has been seeking a non-partisan approach to the peace in conversations with Secretary Hull as the representative of Governor Dewey, is continuing as chairman of the Commission on a Just and Durable Peace at the request of the Federal Council of Churches. A statement to this effect was issued today by the Rt. Rev. Henry St. George Tucker, president of the Federal Council, in response to inquiries.

Steps that might be taken now "to strengthen the purpose of the American people to insure the nation's participation in post war collaboration" will be studied by a commission of thirty-four churchmen which will present its findings to the second peace conference of Protestant leaders at Cleveland, January 16-19.

COUNTRY LIFE

The country life is to be preferred, for there we see the works of God; but in cities little else but the works of men. And the one makes a better subject for our contemplation than the other.

The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom and goodness of God.

In short, it is an original, and the knowledge and improvement of it, man's oldest business and trade, and the best he can be of. —WILLIAM PENN.

QUAKERDOM AT LARGE

Mary Hawkins Terrell has received word from her sister in London, Helen Hawkins Harris, that their home was destroyed by a robot bomb. Though in the house and asleep at the time, they were not seriously injured.

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Lynn Rohrbaugh, concerned and active Friend, has brought a Nisei family with six children to work on his farm. He lives near Delaware, Ohio. Friends elsewhere may find opportunities to serve in relocation of these loyal families.

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In *The Friend*, Philadelphia, tribute is paid to the Friends Meeting at Wilmington, Ohio. This journal, representing non-pastoral Friends, commends the Wilmington Meeting for combining the peculiar strength of both Western and Eastern Meetings in one.

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Peter Tennant, a member of the Friends Ambulance Unit in China, was a profitable visitor at Richmond, Indiana, recently. While there he spoke to six different groups—luncheon clubs, Earlham Chapel and other Friends groups. Interest in the Friends Ambulance Unit was definitely increased.

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W. Glenn Roberts, formerly minister of the Brooklyn Friends Meeting, is now associated with "The National Council of Y. M. C. A.—Industrial Services." In that position he has written a pamphlet on "*The Y. M. C. A. and the Church in War—Industrial Communities*." He is Religious Consultant to that branch of the Y. M. C. A.

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The new secondary school, Scattergood in Iowa, has opened with satisfaction to Iowa Friends. Leonore Goodenow is principal. The school is located on a small farm and a work program that makes for simple, vigorous, happy living is in progress. An enrollment of twenty-three is about ten under capacity, but Friends feel that for the first year this is encouraging.

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Odessa Painter Rayle recently came to Portland, Maine, to be with her family in the parsonage home of Lindley and Corona R. Cook. For years she worked in the Friends Meeting at Muncie, Indiana, and later at Spiceland where she was active in the Yearly, Quarterly, and Local Meetings. On September 7 she

was the honor guest at an open house in celebration of her seventy-fifth birthday.

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Alice E. Lindley Cook celebrated her eighty-third birthday anniversary on September 23 and was remembered with a shower of cards and gifts. Although most of her life was spent in New Castle, Indiana, she came a few years ago to Portland, Maine, to be with her son, Lindley J. Cook, pastor of the Friends' Meetings there. Although she is an invalid and has lost her vision, she retains a keen interest in all the activities of the world and is an interested follower of *THE AMERICAN FRIEND*.

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The fall meeting of the Wider Quaker Fellowship was held at Friends Center on October 6. John Haynes Holmes spoke on "Race Prejudice—What We Can Do About It," at an open meeting. Since the Tercentenary of William Penn's birth falls on October 24, Friends Meetings in and near New York have made it possible to hold one large meeting at Friends Center on that date. Henry J. Cadbury, Hollis Professor of Divinity at Harvard University, will speak in the evening.

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Chase L. Conover and family have moved to Pasadena, California, where Chase Conover continues his work of interpretation for CPS. During their stay in Richmond, Indiana, the family became very much endeared to Friends. Their home was a center of hospitality to Friends and Friendly concerns. Chase Conover rendered a very acceptable service on behalf of CPS interpretation and promotion in the mid-west area. Negotiations are now under way for a joint secretariat on Peace and CPS by the Peace Board of the Five Years Meeting and the CPS officials at Philadelphia.

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Friends Rescue Home at 245 North Powell Avenue, Columbus, Ohio, will observe its annual Harvest Home Day, with an all-day service on Thursday, November 2. The service will begin at 10:00 a. m. with a prayer and praise service conducted by John R. Bartow of the Bellefontaine Friends Meeting. At 2:00 P. M. Milton E. Coleman, pastor of Highland Avenue Friends Meeting, will speak. Special music will intersperse all services. Donations of canned goods and vegetables will be greatly appreciated and for those unable to give of the above, cash offerings would be welcomed. All Friends are most cordially invited to attend.

WORD FROM PARIS FRIENDS

Since the reoccupation of France by the Allies a letter has been received from Henry Van Etten and Marguerite Czarnecki of the Paris Center. They will carry on their work for the winter 1944-45. During the occupation they have carried on a service to Prison and Internment Camps—distributing food and clothing. In Normandy 250,000 people have lost everything. They will be able to help some with clothing needs. Food can be made available in Normandy. Southern France is acutely in need of food. Regrouping of dispersed families will be a large task, calling for the help of the Center.

NEWS OF OUR MEETINGS

A sacred musical concert, consisting of both vocal and instrumental numbers, was given by the Friends Choir of Earlham, Iowa, at the union service Sunday evening, September 3. A brief history was given of the hymns that were used.

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Three young Friends of the Knightstown, Indiana, Friends Meeting, Stephen Kiplinger, John Walls and Jack Garriot, had charge of the evening service at Mooresville, Indiana, on September 17. Kenneth Kiplinger drew pictures, one for the young people's meeting and three for the evening service. During the sketching of the pictures, appropriate words were spoken or sung. These young men, with Ruthanna Pickering as pianist, are using this method of gospel ministry.

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Noblesville, Indiana, Monthly Meeting of Friends observed family night at the Forest Park Cabin on September 27 with an attendance of sixty-five. Following the pitch-in dinner, Kathleen and Reba Hunt, members of Carmel Friends Church, gave a splendid program on the harp and viola. After a short business session, and group singing led by Velma Sigler, choir director, the pastor of the Methodist Church, Lowell Wilson, spoke on his work as a medical missionary in old Mexico.

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James E. Coney, superintendent of New England Yearly Meeting, and his wife have been most generous with their time in visiting the Meetings in Portland, Maine. The Quarterly Meeting was privileged to have Errol T. Elliott, Editor of *THE AMERICAN FRIEND*, present at the June session, as well as

Arthur Jones, Clerk of the Yearly Meeting, and James and Elsie Coney. Errol Elliott brought the message in both Meetings on Sunday following Quarterly Meeting.

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Lynnville, Iowa, Friends held a reception for the new teachers and the Frank Lemons family on September 12. A supper was served, following which a program was given, including vocal numbers, recitations and a talk by Annie Laurie Griner on Friendship. Orin and Oshea Hutchins will serve the church for another year as pastors. An increase in the membership of the Sunday School has been shown under the leadership of John Davis as superintendent. The missionary society has elected Dorothy Davis Sparks as president for the coming year.

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Downey Street Friends Church at West Branch, Iowa, observed Rally Day on the 24th of September. Following an interesting Sunday School session, Irma Guthrie gave a challenging sermon on "Making Disciples" in the morning service. A bounteous dinner was enjoyed during the noon hour, after which an inspiring program was presented. The Guthries were welcomed for their ninth year of service, a statement of goals for the year was given by the heads of various departments, and the group was led in the singing of hymns by Taylor Guthrie.

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Scipio Quarterly Meeting, New York, in its August Meeting, gave considerable attention to the forthcoming joint Yearly Meeting sessions next year, which will meet in the same community at the same time, though some business meetings must be held separately. A joint committee is now planning. The Quarterly Meeting gave consideration to adoption of the program of the Five Years Meeting Board on Christian Education—"Friends Teach for Christian Discipleship." A representative from the Big Flats Monthly Meeting, CPS Camp, was present.

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Promotion and Rally Day were observed in Wabash Sunday School on October 1. An appropriate program was given by the children of the primary and junior departments, following which promotion certificates were presented. Awards were given to twenty-six children for perfect attendance and Virginia Pearson received a special award for a perfect attendance record for ten years. Nine young people from the Meeting spent a week in August at Quaker Haven, and the Meeting is being greatly benefited by the spiritual inspiration which they received at the conference.

The Ladies Aid and the Friends Service Club of Oak Street Friends Meeting of Portland, Maine, have been very active along both spiritual and material lines. The Young Friends Fellowship is composed of a group of deep-thinking high school young people who meet each week for discussion under the leadership of the pastor, Lindley J. Cook. Monthly Meeting begins at six o'clock with a supper, a period for studying world problems, devotional service and business meeting. A committee has been appointed for promotional supervision looking toward bringing more young people into active service in all phases of the work of the church.

* * * *

Wabash Quarterly Meeting was held in Wabash, Indiana, September 2. The regular worship service followed the Meeting of Ministry and Oversight. Errol T. Elliott brought the message of the morning on the subject, "Love Never Fails." The business session, with Dale Prout and Pauline Norris, clerks, presiding, followed a cooperative dinner. Following a carry-in supper on Friday evening, thirty-five young people of the Quarterly Meeting met in the church parlors with Wabash young Friends for an organization and business meeting. It was decided that the group should meet every two months and, as a project for the year, the raising of heifers for Europe was adopted.

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Forest Avenue Friends Meeting of Portland, Maine, of which Lindley J. Cook is pastor, is a community church in a suburban area. A number of youth groups gather at the Meetinghouse and much planning is required to make this truly contribute to the program of religious education. The Men's Club is rejuvenating the basement of the Meetinghouse. Some of the women and young men have planted shrubbery. The Women's League and Friendly Service Club have started intensive programs of education and finance. The young women of the latter club have been responsible for leadership of the community center. An unusual good corps of teachers has provided a high quality of teaching in the Church School. A Vacation Church School was held for three weeks at Forest Avenue with Jane W. L. Hawkes as principal, and an Oak Street girl as helper, providing a demonstration of Friends working together.

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At the Sunday evening meeting of the Friends Church in Marshalltown, Iowa, on September 24, a farewell service was held for Anna Schanz, who is leaving on October first for Guatemala where she will do medical missionary work. The missionary committee of the church was in charge, with Lois Cox, president, pre-

siding. Anna Schanz told of her call and preparation for missionary work in the Chicago Evangelistic Institute from which she graduated in June. Mary Cotton, former missionary in Jamaica, who has been closely associated with Anna Schanz for a number of years, spoke briefly, following which the pastor, Orval H. Cox, gave a word of appreciation and encouragement, closing the service with a prayer of dedication. A gift of money from the church was presented. Anna Schanz is the daughter of Lillian Pickard and is going out under the missionary board of the California Yearly Meeting for a period of five years.

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Bear Creek Quarterly Meeting of Friends held its regular meeting at Bear Creek on August 12 and 13, with the various Meetings well represented. Cecil E. Hinshaw, president of William Penn College, spoke helpfully Saturday morning on the text, "Have salt in yourselves, and have peace one with another," showing that those who have inner spiritual resources need not gain power by conquest. Jeanette McCracken gave a musical number. A feature of the Women's Missionary Meeting, following dinner on Saturday, was a playlet presented by Bear Creek girls. Paul Barnett was the speaker at the Sunday morning service, and Alice Barnett rendered a solo.

The young people's conference was held on Sunday afternoon with Wilma Applegate presiding. A representative from Stuart led devotionals and a girl's quartette from Des Moines sang. Dorothy Mooreland, a former member of a Friends Peace Caravan, spoke on "Christian Attitudes," and led in discussion.

On Fourth-day, Ninth Month 20th, George School opened its fifty-second year with an enrollment of 408, slightly smaller than last year, but full to capacity. There are 343 boarders and 65 day pupils. Of the total enrollment, 211 are girls and 197 are boys. More than half, 211, are children of the Society of Friends. There are 56 members of the First Class, 112 in the Second Class, 117 Juniors and 123 Seniors. One boy is an American of Japanese ancestry. Several boys and girls have come from Europe, one French boy, three English girls, and several new Americans from Central Europe.

Writing in the *Muncie Star* under the heading, "On University Campuses," Myra Lou Williams, young Friend of Muncie, Indiana, Meeting says, "Much has been said and written about living adventurously and courageously these days, but today calls for more than talk.

Action will be needed. Some believe that if the troubled areas of the world, including those in our own country, are to be permanently eliminated, the primary motivation in education must be service to others instead of service to self. In such a program, titles of course have less significance than interpretations, and for this reason the faculty plays a vital part in the college student life."

Young Friends returning to Earlham from Muncie include Julia Pyle and Wilma Vlaskamp, while Lois Ann Elliott enters as a freshman.

The World View

According to *The Christian Advocate* the Methodists are arranging to cooperate with the Church of the Brethren in raising heifers for Europe. Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief, says that this will be done if, and when, the Agricultural Rehabilitation Division approves the project.

The recent WPB order releasing metal for one billion cans to be filled with beer for consumption this year by overseas soldiers and sailors on foreign shore duty, has caused considerable adverse comment among mothers and wives of servicemen, according to Mrs. Ida B. Wise Smith, president of the National Woman's Christian Temperance Union. Mrs. Smith spoke of the thousands of patriotic American housewives who are flattening tin cans for scrap drives and otherwise conserving metal which will, eventually, be made into beer cans for shipment overseas at the rate of three hundred cans per minute.

RADIO RELIGIOUS NEWS

October marks the return to the air of two distinguished churchmen—Dr. Ralph W. Sockman on the "National Radio Pulpit," and Dr. Walter W. Van Kirk on "Religion in the News." In addition it also will feature the inauguration of a Jewish program, "The Eternal Light," and the annual "Mission Sunday" speech of Archbishop Francis J. Spellman on NBC. The "Religion in the News" program will occur on Saturdays, 6:45 p.m., EWT.

Liberty without obedience is confusion, and obedience without liberty is slavery.—WILLIAM PENN.

If thou thinkest twice before thou speakest once thou wilt speak twice the better for it.—WILLIAM PENN.

QUAKER HILL DISCIPLESHIP CONFERENCE

A small but intense retreat was held by representatives from yearly meeting Christian education committees at Quaker Hill on September 5 and 6. The purpose of this conference was to consider the meaning and urgency of the chosen theme for the year, "Friends Teach for Christian Discipleship." There were present at this conference H. Earl Cox representing Indiana Yearly Meeting, James R. Furbay representing Iowa Yearly Meeting, Theodore Perkins representing North Carolina Yearly Meeting, and Eva McCoy and Ethel Fairley representing Wilmington Yearly Meeting. R. Furnas Trueblood, M. Marie Cassell, Nellie H. Markle and James R. Furbay represented the Central Committee of the Board on Christian Education, and Charles F. Thomas and Lillian W. Shepard were present from the Board on Christian Education staff. Herbert Huffman, Edith Pearson and Carolyn Cox were part-time visitors.

The group sought to face honestly the needs for training and discipleship as they can be seen in yearly meetings. We might summarize these findings briefly and inadequately by saying that the group felt a lack of earnestness and dynamic in the Sunday schools throughout the yearly meetings and a great need for a more determined purpose to carry on Sunday schools which would lead children and young people into definite commitment to God and discipleship of Christ.

Ways of meeting these needs were also considered and it was seen that merely teaching Bible facts indiscriminately and unspiritually will not produce Christian disciples but that teachers must have a growing spiritual life which will be dynamic and contagious and must use parts of the Bible suitable for leading youth into a definite relation to God. The life and teachings of Jesus were seen as the most important part of the Bible to be presented to children and young people.

Before the conference ended practical plans for carrying on yearly meeting conferences were developed. These were of especial interest to Wilmington and Iowa as they both had projected such conferences in the near future.

RACE RELATIONS AWARD TO BE GIVEN

An award for outstanding achievement in improving white—Negro relations in the United States will be offered by the Race Relations Department of the Federal Council to the American citizen whose work in the removal of racial tensions and conflicts has been outstanding.

The award, which will be known as the Edward L. Bernays Award, is a \$1,000

United States Savings Bond, and will be presented sometime in February, 1945. It will be conferred only upon a person whose achievement is of national significance and who has made a distinct contribution to better race relations. Any American citizen, white or Negro, man or woman, is eligible for the award.

TENTATIVE PROGRAM FOR A. F. S. C. CONFERENCE

Earlham College, November 1-5, 1944
Richmond, Indiana

Meeting for Worship each morning, except Sunday, 9:00 to 9:30 a. m.

WEDNESDAY, NOVEMBER 1

9:45 - 11:45—Conscription in the United States—its history, present legislation and attitudes, future possibilities.

2:00 - 4:00—Arguments for and against conscription—education, health, employment, patriotism, etc.

7:30 - 9:30—The effect of universal peacetime conscription on American life—in labor and agriculture.

THURSDAY, NOVEMBER 2

9:45 - 11:45—The effect of universal peacetime conscription on American life—in religion and the church, education, business, industry, employment, democratic institutions, the nature of the state.

2:00 - 4:00—The bearing of conscription on the emerging pattern of a world order.

7:30 - 9:30—Friends' opportunities and responsibilities—in their own communities, in Federal Congress and administration. How can we meet the needs of young people who will have to face conscription if it comes?

FRIDAY, NOVEMBER 3

9:45 - 11:45—Demobilization as a time of opportunity for Friends' communities and men returning from military and civilian services.

2:00 - 4:00—Demobilization (continued) Dependency responsibility in CPS.

7:30 - 9:30—Public Meeting: (speaker to be announced)
Friends Testimony on Race.

SATURDAY, NOVEMBER 4

9:45 - 11:45—What can Friends do to help improve race relations in their own communities?

2:00 - 4:00—Current activities and prospects for Service Committee work abroad.

7:30 - 9:30—Public Meeting: (speaker to be announced) Some phase of AFSC work abroad.

SUNDAY, NOVEMBER 5

Worship with the several Meetings in Richmond.

2:30 - 4:00 — Meeting of American Friends Fellowship Council.

MARRIAGES

MCGLYNN-MARDOCK—Janene Mardock, daughter of Lester and Viola Mardock, to Donald McGlynn, on September 22 at University Friends Meeting, at Wichita, Kansas, with Robert Cope officiating.

ROSE-JONES—Ethel Maye Jones of Chicago, daughter of Elmer and Ada Jones of Wichita, Kansas, to Arthur Edgar Rose of Duluth, Minnesota, on September 1. Ethel Maye Jones is a member of the fifty-seventh Street Meeting, Chicago.

BIRTHS

CARTER—To Willard and Bernice Carter of Leavenworth, Kansas, a daughter, Linda Ann on August 27. The parents are members of University Friends Meeting in Wichita.

PRIDEAUX—To John and Beth Joy Prideaux on August 15, at Newberg, Oregon, a son, David.

THORNRURG—To Herschel and Esther Davis Thornburg, on June 27, at Newberg, Oregon, a daughter, Ann Marie.

WHITE—To Paul and Wilma White, a daughter, Jannette Marie, on August 27, in Marshalltown, Iowa.

DEATHS

FAIRLEY—C. Grant Fairley, son of James and Rosanna Barrett Fairley, on September 8, at Wilmington, Ohio. He was a devoted member of Wilmington Meeting, having served as elder, trustee, chairman of the Pastoral Committee, superintendent of the Bible School, chairman of the Yearly Meeting Bible School Committee, and Clerk of the Permanent Board for many years. He is survived by his wife, Ethel McCoy Fairley, and eight nephews. A. Ward Applegate and S. Arthur Watson were in charge of the services.

FARQUHAR—Francis Farquhar on September 25 at Ft. Lauderdale, Florida, at the age of fifty-three years. His life had been spent in Wilmington where services were conducted by his pastor, A. Ward Applegate, assisted by President S. Arthur Watson, of Wilmington College, and Thurman Miller. He was a graduate of Wilmington College and of Haverford. He was a lifelong member of Friends and had served as president of the Board of Trustees of Wilmington College. Survivors are his wife, Mary Kelly Farquhar; three sons, Harold and Milton of Wilmington; and Thomas Carlton, now in New Guinea; his mother,

Laurena Farquhar, Wilmington; and a sister, Harriet Blossom of Richmond.

HOLLETT—Clara M. Hollett on September 17, near Columbia City, Indiana. She was the daughter of Charles and Marinda Price and in early girlhood united with Friends. Surviving are the husband, Dwight H. Hollett; five children, Ardith Hull of Orlando, Florida; Donald E. of San Bruno, California; Glen E. of Chicago; Betty and Mary Lou at home; and four grandchildren. Services were conducted by Franklin Arthur in the New London Friends Meeting.

HUNT—Edith J. Hunt, daughter of Joseph and Deborah Hunt, on September 9, in North Weare, New Hampshire, at the age of seventy-three years. Most of her life was spent in Charlottesville, Indiana, where she was an active worker, serving as a teacher, an elder of the Meeting, and as reading clerk of the Yearly Meeting for many years. She is survived by her sister, Hutie Hunt of North Weare, and Lois P. Kamp, a niece with whom she made her home. Services were held in the North Weare church with Wilbur K. Kamp and Maurice Barrett of Manchester, New Hampshire in charge.

MAXWELL—Anna Maxwell, daughter of E. J. and Mary E. Maxwell, on August 12 in Henry County, Iowa, at the age of fifty-three years. She was a birthright member of Cedar Creek Friends church. A graduate of Penn College, she taught for a number of years and also was connected with Berea College. She is survived by her father, Enos J. Maxwell; a sister, Florence Woods of Huntington, West Virginia; two brothers, Glen of Mt. Pleasant, Iowa, and Joe of Liberal, Kansas. Services were held at Cedar Creek Friends church with Bessie F. Collins in charge, assisted by Clinton L. Nellis.

MAXWELL—Enos J. Maxwell on August 31 in Henry County, Iowa, at the age of ninety years. He was the son of Charles and Pamela Mendenhall Maxwell and spent his life in this community. He was married to Mary E. Trueblood, and leaves three children, Glen of Mt. Pleasant; Florence Woods of Huntington, West Virginia; and Joe of Liberal, Kansas. Services were held at Cedar Creek, conducted by Bessie F. Collins, assisted by Charles Pearson.

KELSEY—Louis Kelsey on October 2 at

Indianapolis, Indiana, at the age of twenty-four years. He was a member of First Friends Church of Indianapolis where services were conducted by Herbert Huffman, assisted by A. Ward Applegate. The following day services were held at Wilmington, where burial was made, with A. Ward Applegate and Errol T. Elliott in charge. He was a graduate of Wilmington College, and was a lifelong member of Friends. Surviving are his wife, Virginia Binns Kelsey; a daughter, Carolyn Sue; his parents, Hadley H. and Estella C. Kelsey of Wilmington; a sister, Alma, Wilmington; and a brother, Philip, Oberlin, Ohio.

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WANTED TO BUY: PAINTINGS BY EDWARD HICKS, Bucks County, Pa., Quaker Artist (1780-1849). Kindly describe subject, condition and state price. Robert Carlen, 323 South 16th Street, Philadelphia, Pa.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedar-crest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2903 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmut Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmaier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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